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The Documents of the Hexateuch, Translated and Arranged in Chronological Order with Introduction and Notes. By W. E. ADDIS, M.A., of Balliol College, Oxford. Vol. II. *The Deuteronomical Writers and the Priestly Documents*. New York: G. P. Putnam's Sons, 1898. Pp. x + 485. \$4.

The first volume of this work was recognized on its appearance as a valuable contribution to the popularization of the critical investigations into the origin and structure of the Pentateuch and Joshua. It contained the discussion of the prophetic documents of the Hexateuch. This volume completes the work by presenting the results of the author's studies upon the deuteronomic and priestly portions of the Hexateuch. His method is to begin with a special introduction to the several documents, which are then given in a careful translation, distinguished by different types. Footnotes, explanatory and critical, are added. In many points the author's further investigations have led him to change the views presented in his first volume, yet these changes affect only details. A statement from the preface sums up his position: "While, however, I have seen no reason, after careful study of such writers as Professor Sayce or Professor Hommel, for abandoning the lessons learnt from Kuenen and Wellhausen, I may, perhaps, be allowed to express my deepening conviction that Israel was the subject of a divine guidance, in the strictest sense supernatural and unique."

G. S. G.

Evangelium secundum Lucam sive Lucæ ad Theophilum liber prior, secundum formam quæ videtur Romanam edidit FRIDERICUS BLASS. Lipsiæ: In ædibus B. G. Teubneri, 1897. Pp. lxxxiv + 120, 8vo. M. 4.

The well-known theory of Professor Blass concerning the origin of our present text of Acts is extended in this volume to the other writing "to Theophilus." Here also the so-called Western text (β or B) is thought to represent one copy or edition, and that generally known (α or A) another. The order, however, is reversed. Whereas β of Acts preceded α , the α form of the gospel preceded β . The two β texts date from about the same time, whereas the α texts were separated by an interval of several years. The gospel was composed in Palestine with the help of some form of the writing known to us as the gospel of Mark and of other authorities which cannot be traced, soon after the departure of all the apostles from Jerusalem, in order to preserve the

tradition which had been circulated orally by their preaching. The α text was copied from the archetype in or about 54 to 56 A. D. When the writer went to Rome with St. Paul in 57 A. D., he compiled the β text at the request of the Romans, hence the designation "Roman." The many omissions which characterize this text compared with α are regarded as an indication that it is the later of the two. When Luke rewrote his gospel again, he left out many redundant words and expressions. But he also added fresh matter. As he had another and very different circle of readers in view, he inserted some things which he had not thought it expedient to introduce into α . The most important of these additions are the anecdote appended to 6:5 in D, and the pericope about the adulteress.

The introduction in which this bold theory is expounded is "rather long and tortuous," as the author himself acknowledges, so that the summary at the end of the volume is very welcome, but it is racily as well as learnedly written, especially in the polemic portions, which occupy considerable space. The objections of Corssen and others to the theory as applied to Acts are stoutly combated, and the counter theory of Corssen that the β text is the work of a Montanist is wittily refuted. The surprisingly early date assigned to the gospel cannot be said to be proved, but it is at any rate shown to be conceivable, on the assumption of the possibility of *vaticinium ante eventum*.

The β text of the gospel lacks the valuable support of f and s, but the loss is counterbalanced by the Curetonian and Lewis Syriac. The readings peculiar to β are indicated, as in the Roman edition of Acts, by spaced type, but the attempt to distinguish by printing between Greek readings and those found only in Latin and Syriac authorities is not renewed to the reader's relief. Omissions, which, as observed above, are very numerous, are pointed out by a sign which is single or double according to the amount of matter omitted. There are also signs calling attention to change of order, interpolation in β , and interpolation in both α and β . The authorities are given in the usual manner under the text.

Many of the readings adopted are strongly attested, but some rest on a single authority, as for instance, the additions in 11:2 and 13:7, which are inserted after D alone, and the omission of ἀχρεῖται in 17:10, which is supported by s¹ alone. Others rest on a few authorities, as for example, the epic description of the stone in 23:53 as needing twenty men to roll it, after D c sah.; and the substitution (24:32) of βεβαρημένη for μαιομένη after s^{ci} sah. arm. In the note on the last reading there is

a false reference: "p. 114" ought to run "p. 120." All these readings are undoubtedly notable, but the introduction of them into the text with the present evidence seems premature.

But by far the boldest critical feat in the volume is the attempt to find a home for that waif and stray of early Christian tradition, the pericope of the adulteress. The manuscript evidence, here too, is very slight. The only authorities that can be adduced are the Ferrariani and a note in a lectionary now in Athens. The cursives named, however, insert the narrative after Luke 21:38, where it is obviously out of place. So our author is obliged to look out for a more suitable position, which he ultimately finds after 5:36. But even then the pericope as it stands does not fit very well. So it is assumed that during its sojourn in the fourth gospel it contracted some corruption, which was retained when it was reinserted in the Ferrariani in the writing to which it really belonged. The restored beginning is given as follows: *Καὶ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν*. It must be allowed that the narrative thus adapted reads smoothly where it is placed, and that its style is clearly shown to be Lucan rather than Johannine, but much stronger evidence is necessary to carry full conviction.

The value of the work lies mainly in its abundant suggestiveness, and in its clear, convenient, and accurate presentation of the Western text.

W. TAYLOR SMITH.

EXETER, ENGLAND.

Le Royaume de Dieu. Exposition abrégée de l'Évangile à l'usage des catéchumènes. Par L. EMERY et A. FORNEROD, professeurs de théologie à l'université de Lausanne. Lausanne: F. Rouge, 1898. Pp. 103. \$0.25.

The authors of this admirable little catechism are among the leading advocates of theological progress in French Switzerland. They have recognized their obligation to help their less favored brethren into the larger light which has come to them. The reader will find here a catechism very different from that which his preconceptions have led him to expect. It is really interesting reading. The title presents the fundamental conception. The idea of the kingdom of God is taken as the central and starting point. Hence the mission and person of Christ are treated before the doctrine of God, since Jesus made the kingdom the great element in his teaching, which was indeed the "Gospel of the Kingdom," and he himself was its Founder.